

THE COLORED RACE IN AMERICA.

ISSUED BY THE HOWARD ASSOCIATION,
LONDON, 1899.

During the past year, the Howard Association has, on various occasions, received from those Southern States very grievous accounts of cruelties inflicted both upon prisoners and others of the colored race, and in particular, in the convict camps and chain gangs, where a shocking condition of affairs exists.

THE CONVICT CAMPS AND CHAIN GANGS.

There are comparatively very few prison buildings in the South. Offenders are chiefly leased out, for open air work, to contractors or bidders, who pay their labor, so much a head, to the state or county, and then become absolute masters of such prisoners; so that the taxpayer is entirely relieved from the burden of criminals, who actually become a source of large revenue to the state and to individuals. This may, at first sight, seem to be a great advance upon the general systems of the North and of Europe, which are so costly to the community. But in reality the lease system produces the most terrible sufferings and fatalities to many thousands annually.

A REVIVAL OF SLAVERY.

It is practically, a revival of slavery, and on a very extensive scale. In Florida, public sales of convicts (most of whom are negroes) occasionally take place, when they are sold by auction to the highest bidder, for various periods, up to four years. Usually the sentences in the South (on colored people) even for minor offences, such as stealing eggs, are for very long periods.

There are several classes of leased convicts. Firstly, those under the immediate supervision of the state, in camps, or farms, corresponding somewhat to British convict establishments. These, though open to grave objection are comparatively free from the grossest evils, and have, of late years, undergone considerable improvement in several of the states. Secondly, there are the county camps, which are worse. And, lastly, and worst of all, there are the numerous gangs farmed out to private sub contractors, or bidders, who, in many cases, "sweat" their victims to death by excessive labor, wretched food, brutal violence and the grossest neglect of sanitary requirements. And of course, religious and moral obligations are utterly ignored in most instances.

In the best prisons of the Northern States, as in New York (at Elmira,) Massachusetts, (at Concord Junction and Sherborne,) Illinois, (at Joliet and Pontiac,) Ohio, (at Columbus,) Minnesota, (at Stillwater,) and in Pennsylvania, Michigan, Rhode Island and other states, the reformation of the prisoner is, at least, earnestly attempted, and often successfully achieved. But in southern camps and chain gangs it is the very reverse.

"INFERNOS"

The "captains" employed by the sub-contractors are often of the class depicted in "Legion" in "Uncle Tom's Cabin." Their conduct to the female convict is indescribable. A large number of illegitimate births take place in these camps. The wretched children born in them are, in some instances, permanently retained as slaves. And the breeding of such has become an avowed purpose, at least in one state. Woe to the women or girls who are sent to such camps! Their life is, and must be, an inferno. Men and women frequently run away and are then chased with bloodhounds and guns; those killed being sometimes registered as "escaped."

The colored population furnishes about nine tenths of the southern convicts, and it is reliably stated that a considerable portion of them are either quite innocent or are punished by long sentences for the most trifling offences, and frequently, on merely trump-up charges. It is to the interest of the local officials and contractors that the number of convicts should be as large as possible and their detention as prolonged as it can be made.

CHILDREN IN THE CHAIN GANGS.

A very sad feature in these chain gangs is the number of young children sent to them. A leading philanthropist of Baltimore, Mr. G. S. Griffith, president of the Maryland Society for the Protection of Children, was pained to find in the gangs so many children from nine years of age and upwards! In one of the better class of chain gangs, in North Carolina, he found 55 persons, including three women and a boy of 11 years of age. And he says: "These men, women and boys, all sleep under a tent 70 by 24 feet." This promiscuous and most demoralizing association of the various ages and sexes, by day and night, is the usual feature of the private camps, and sometimes, even of the state establishments.

Judge Chandler of Georgia, says: "My experience is that when a boy is sent to the chain gang, he is ruined." Judge Berry of Atlanta, says: "I have seen too many cases where boys have been ruined by being sent to the chain gangs." Then what must they be for girls?

BRUTAL "CAPTAINS."

Fearful brutalities are perpetrated by these "captains" in the lonely, remote places where many of the gangs are located, as in forests and mines. Sometimes convicts have been flayed alive! On one prisoner's corpse forty injuries were found. He had been literally beaten to pieces. Another had been disgustingly dismembered by kicks, and there was a great hole gaping in his side. A young white girl of seventeen years, after being repeatedly outraged by the officers of the camp, fled to the woods. She was overtaken by bloodhounds, her clothes stripped off, and she was then flogged in the presence of jeering men. Another poor girl, similarly treated, gave birth to a child, but both mother and offspring were speedily relieved by death. Women and girls are habitually subjected to the grossest indecencies and exposures. In one camp was found a woman who had had seven children whilst there, and another had had six there. And such cases are legion!

Christian America sends hundreds

of missionaries to Asia and Africa. But is there not here a vast mission field for effort and influence?

A LITTLE RECENT IMPROVEMENT
IN SOME STATES.

The State of Mississippi, Arkansas, and the Carolinas, all need great reforms in this matter; but especially Florida and Georgia. Their forest terpenentine works and their phosphate mines are often awful spots, morally and physically. Louisiana is making some special efforts at improvement. Alabama and Texas are perhaps better than formerly. Yet a prison chaplain in Texas writes to Howard Association (1898.) "Practically there has been no advance in the lease system of our convicts. It can only be an evil."

GENERAL OPPRESSION OF
THE COLORED RACE.

The Howard Association has also received, in connection with these sad accounts of southern camps and chain gangs, much information showing that they form but one portion or still a vaster system of oppression of the colored race generally in the Southern States. The *Voice of Missions*, Atlanta, December, 1898 contains a long and terrible indictment of the white race for the treatment of the colored people since 1865.

It says: "The Cuban War and its results and the American massacres are nothing when compared with the thirty years of 'whitewashing,' chasing by bloodhounds, murdering, burning at the stake, lynching, flaying, swindling, robbing, defamation of character, injustice, false imprisonment and oppression, which the colored people of America have passed through, and are still undergoing." "This year 300 have been lynched and murdered by our white Christian friends and no voice but our own weak cry has been raised in protest." Many negroes were shot by the white democrats in North and South Carolina during the November elections of 1898. Recently also, many unoffending colored people have been driven away from their homes and farms in the South by violent and covetous white neighbors.

The same journal complains of the silence of the pulpit, both North and South, respecting these evils, and remarked that even the United States Supreme Court at Washington has always turned scale against the colored race. Also that several of the Southern States have disfranchised the negroes by wholesale, in violation of the Federal Constitution, whilst returning them all as voters for the purpose of their own proportionate representation in Congress. It is known that some prominent politician and legislators at Washington have made large fortunes as convict contractors.

THE LYNCHINGS.

In the Richmond *Planet*, July 23rd 1898, a bishop is quoted as saying: "Enough colored men have been lynched to death to reach a mile high, if laid one upon another and nearly as many women and children to make a similar pile."

These lynchings are defended by many persons on the ground of their necessity of protecting white women from negro assaults. No doubt, occasionally such crimes of this kind have been committed by them, but they have been immensely out numbered by similar outrages by whites upon the females of the weaker race.

The colored people have need to clear themselves from complicity with such crimes, and also to cultivate more honesty and truthfulness. Nor can they expect to be much respected until they manifest more self-respect and become less characterized, as a people, by their everlasting grin and giggle. Lord Chesterfield said: "I never knew a 'Merry-Andrew' a respected man." But the colored people are too often such fools, and until as a race, they manage to make themselves both respected and feared, they are not likely to get the justice which is due to them. Buffoons will be despised.

CONVICT MORTALITY.

Even the aggregate of lynchings is very small in comparison with the enormous mortality of the convicts in the camps and chain gangs. Whereas in English convict prisons the death rate is under 7 per 1000 per annum, it ranges in these camps from 75 to over 200 per 1000 yearly.

WHO WILL HELP.

The *Voice of Missions* mournfully remarks: "here are no advocates of human rights in the United States today. Charles Sumner is dead, Abraham Lincoln is gone, Wendell Phillips, Wm. Lloyd Garrison, Frederick Douglass and Harriet Beecher Stowe have all passed away; and with them went the last great advocates of human rights." This complaint is, however, too pessimistic.

Yet even the Society of Friends (Quakers) in America, once the foremost champions of the negro, through their J. G. Whittier, Thomas Garrett, Isaac B. Hopper, Levi Coffin, Francis T. King and other good men, have of late years, become strangely silent and apparently apathetic, as to the oppressed race.

SELF HELP.

However, a people of twelve million ought no longer to be mainly dependent upon or looking to others for their own protection. They must now chiefly turn to schemes of self-help—or remain oppressed.

THE PROBLEM.

An American correspondent of the Howard Association writes (1899): "The negro trouble has become so great that, I fear, the difficulty can never be settled but with blood."

The problem is indeed a vast one, and of pressing import to the United States, both North and South. Is the Christianity of that great nation to remain impotent for the solution? Are the colored people to be driven to what now appears to be their only means of relief—by self-help, through imitating the methods of their adversaries in the formation of Secret Societies and powerful and compact, Organized Unions, for defence and offence? It is only thus, that they can make themselves what they must be, somewhat respected and feared as a race? But at else are they to do, unless the white race bestirs itself for other efforts than continuing oppression?

A CURIOUS CUSTOM.

PUNISHMENT OF ANIMALS THAT WAS
FORMERLY IN VOGUE IN EUROPE.

They Were Sometimes Put to the Rack in Order to Extort Confession—In Other Instances They Were Buried Alive—Pigs Hanged or Burned for Murder.

Beasts were often condemned to be burned alive, and, strangely enough, it was in the latter half of the seventeenth century, an age of comparative enlightenment, that this cruel penalty was most frequently inflicted. Occasionally a merciful judge adhered to the letter of the law by sentencing the culprit to be slightly singed, and then to be strangled before being burned. Sometimes they were condemned to be buried alive. Such was the fate suffered by two pigs in 1456, "on the vigil of the holy virgin," at Oppenheim-on-the-Rhine, for killing a child. Animals were even put to the rack in order to extort confession. It is not to be supposed that the judge had the slightest expectation that any confession would be made; he wished simply to observe all forms prescribed by the law, and to set in motion the whole machinery of justice before pronouncing judgment. "The question," which in such cases would seem to be only a wanton and superfluous act of cruelty, was nevertheless an important element in determining the final decision, since the death sentence could be commuted into banishment provided the criminal had not confessed under torture. The use of the rack was therefore a means of escaping the gallows. Appeals were sometimes made to higher tribunals, and the judgments of the lower courts annulled or modified. In one instance a sow and a she-ass were condemned to be hanged; on appeal and after a new trial they were sentenced to be simply knocked on the head. In another instance an appeal led to the acquittal of the accused.

In 1266, at Fontenay-aux-Roses, near Paris, a pig, convicted of having eaten a child, was publicly burned by order of the monks of Sainte-Genevieve. In 1386 the tribunal of Falaise sentenced a sow to be hanged and maimed in the head and leg, and then to be hanged, for having torn the face and arm of a child and caused its death. Here we have a strict application of the lex talionis. The sow was dressed in man's clothes and executed in the public square, near the city hall, at the expense to the state of ten sous and ten deniers, besides a pair of gloves to the hangman.

The executioner was provided with new gloves in order that he might come from the discharge of his duty with clean hands, thus indicating that as a minister of justice he incurred no guilt in shedding blood. He was not a common butcher of swine, but a public functionary, a "maître des hautes œuvres" as he was officially styled. In 1394 a pig was found guilty of "having killed and murdered a child in the parish of Roumaygne, in the county of Mortaigne, for which deed said pig was condemned to be drawn and hanged by Jehan Pettit, lieutenant of the bailiff."

There is also extant an order issued by the magistracy of Gisors in 1405, commanding payment to be made to the carpenter who had erected the scaffold on which an ox had been executed "for its demerits."

On the 9th of June, 1576, at Schweinfurt, in Franconia, a sow which had bitten off the ear and torn the hand of a child was given in custody to the hangman, who, without further authority, took it to the gallows green and there "hanged it publicly, to the disgrace and detriment of the city."

On the 10th of January, 1457, a sow was convicted of murder, committed on the person of an infant named Jehan Martin of Savigny, and sentenced to be hanged. Her six sucklings were also included in the indictment as accomplices, "but in default of positive proof that they had assisted in mangling the deceased, they were restored to their owner, on condition that he should give bail for their appearance should further evidence be forthcoming to prove their complicity in their mother's crime."

The Knowing Shark.

A painful moment on board ship at sea is that when some poor mortal, who has died on the voyage, has to be laid away in the bosom of the deep with the simple ceremonies of an ocean burial.

A vessel carrying a dead body and passing through waters frequented by sharks is almost sure to be followed by one or more of those fishes if it does not out-speed them.

Rather than bury a corpse while sharks are following the vessel the captain will sometimes have a body placed in the ice chamber and full steam put on the engines until the hungry fishes have dropped astern completely.

In one case at least a body was actually cremated on board by the captain's orders because of the sharks. But sharks are not often obstacles to prompt burial, and, generally speaking, when death occurs at sea the body is slipped into the water at night with none to witness the proceeding but a couple of the crew and the captain, who reads an abridgment of the service from the Prayer Book.

The Oldest Clocks.

The oldest clocks of American manufacture were made by Gideon Roberts, of Bristol, Conn. According to the best authorities, no clocks were manufactured in what are now the United States prior to 1800, at which time Mr. Roberts first placed his timepieces on the market. His clocks were made with the greatest care, and much time was spent in perfecting them. They were all of the style commonly known as "hall" clocks, about six feet in height, handsomely finished and a recognized separate piece of furniture in which the owner always took great pride.

A Real Blessing.

A novel sort of window glass has been invented. Persons on the inside of the house can see through it, but it is opaque to those on the outside.

Said a Po'waw Will.

The Kards and Cossacks believe that Mount Ararat is guarded by an unearthly being, and that no man can ascend the peak and live.

BLOODTHIRSTY OUTLAWS.

Their Daring Depredations Have Aroused the Officials of Four States.

CASSIDY IS THE LEADER.

Governors of Colorado, Utah, Wyoming and Idaho meet to Devise Means to Capture or Kill.

Marauding and Murderous Bands Conduct Their Outrages Practically Without Restraint—Rewards Offered for "Butch" Cassidy Aggregate Over Twenty Thousand Dollars.

Within a short time, in the city of Salt Lake, Utah, there was held a meeting of the governors of four states of the Union, Colorado, Utah, Wyoming and Idaho, for the purpose of devising means to rid the fastnesses of the Rocky Mountains of a gang of outlaws that has pillaged all that came within their reach. The gang includes 500 of the wildest desperadoes in the west. This in the present day may sound like an exaggeration, but that is not the case. Under the leadership of "Butch" Cassidy no more villainous, ruffianly band was ever organized. That their depredations have not been more extensive has been due to the safeguards with which civilization has surrounded the country.

After the ordinary methods of hunting outlaws had been tried unsuccessfully it was decided that drastic means must be employed. Rewards have been repeatedly offered for "Butch" Cassidy, dead or alive, and after each fresh outbreak these awards have invariably been increased. If all the offers which have been made from time to time hold good, the slayer of "Butch" should be ever live to claim his reward would be entitled to upward of \$20,000 in blood money.

The forces are subdivided into five bands, each controlled by its own leader, with Cassidy as the supreme power. The outlaws now practically control the sparsely settled region extending from central Wyoming southwesterly through northwestern Colorado and Utah, and almost to the Arizona line. Marauding and murderous bands conduct their raids without restraint. The thefts of live stock run into the millions. Ranchmen are murdered and driven out of business, and the officers of the law are powerless.

These bands have a number of strongholds in the mountains. Each is both a rendezvous and a fortress, absolutely impregnable. They can only be reached by traversing deep and narrow gorges, scaling lofty and rugged peaks and penetrating the wildest recesses of the Rocky mountains. In many places the only trail lies over a narrow shelf of rock, cut by the bandits along the face of a precipice. Holes have been drilled into which in case of close pursuit dynamite can be placed and the trail blown into the chasm below, thus baffling all pursuit.

About four years ago "Butch" was shot at from ambush near Green River by a cowboy known as "Hackney" Hughes, whose only object was to secure the reward offered by the state authorities of Utah. The bullet pierced the lobe of his ear and the blood streaming down his face acted upon Cassidy as a red flag might to a maddened bull.

With a howl of rage he turned his horse just as another bullet passed through the rim of his sombrero. A puff of smoke from a clump of bushes showed where the assassin was concealed. For unique profanity "Butch" Cassidy hasn't his equal in the states and on that occasion he is said to have fairly surpassed himself. Ripping out a string of oaths that would reach from Dan to Beersheba he jumped from his horse and dodged behind a boulder.

He waited for twenty minutes and then the cowboy shot the outlaw's horse, which had been grazing in the open. That was more than "Butch" could stand. Throwing caution to the winds he ran towards the clump of bushes with a pistol in each hand, barking at every step.

But Hughes, considering discretion the better part of valor, had jumped on his horse and succeeded in making good his escape. But the vindictive nature of "Butch" Cassidy asserted itself. He had recognized his assailant, and every member of the band received instructions to be on the watch for him. Hughes left the Green River country, and it was not until six months later that he was located, on the north fork of the Powder river, up in Wyoming.

Cassidy was notified, and with a dozen picked men he reached the ranch where Hughes was working. It was during the spring roundup. The two men met face to face. Hughes knew what was coming and pulled his gun. But he wasn't quick enough. Cassidy's pistol cracked first, and the cowboy dropped from his saddle with a bullet through his right eye.

Cattle stealing is the chief source of income to Cassidy and his followers. One company alone in central Utah has lost 2,000 head during the past two years, worth at the present prices, \$0,000. These were driven through Colorado and into New Mexico. It is in driving these stolen cattle from one state into another and out of the country that their system of co-operation is beneficial.

However, any operation that promises adventure and financial reward is never overlooked. Trains are held up, express companies and banks are robbed, and even individuals, when known to have money in their possession are relieved of their possessions in a true road agent style.

Australian Sign Language. Far away from civilization gesture language is still extant in Australia. Some of the tribes possess such an excellent code that it is almost as efficient as the spoken language.

High Living. The loftiest inhabited place in the world is the Buddhist monastery of Haine, in Tibet. It is about 17,000 feet above the sea.

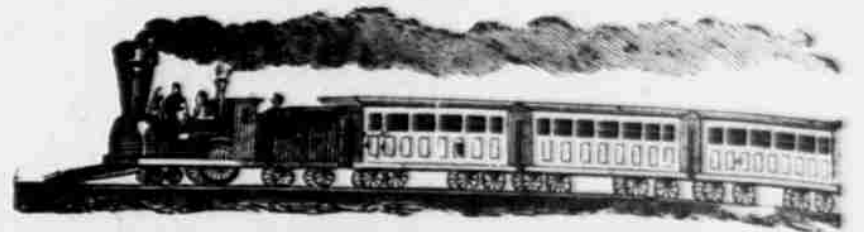
A Unique Income. A church in London still possesses an income originally given to it for the purpose of buying rags for burning heretics.

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